

## Miller & Rhoads

### You're Invited

## to the Special Free Demonstration of Columbia Wools!

BEGINNING TO-DAY in our Art Needlework Section  
on the Second Floor.

This is a very interesting occasion, during which an expert in such matters will take pleasure in showing the new and fascinating ideas for making caps, sacques, afghans, shawls and other articles for which COLUMBIA WOOLS are so useful. SEE WINDOW EXHIBIT.

### The Free Lessons in Needlework

will also begin this week and will be held each—

**Tuesday and Thursday**  
from 9 A. M. to 5 P. M.

The experienced instructor, engaged to take charge of these lessons, will teach all the popular, as well as THE NEW STITCHES so essential to artistic needlework.

Second Floor.

Full and Complete Stocks of

## Carter's Undergarments for Women and Children

To hundreds of our patrons who have used these garments for years "CARTER'S" needs no introduction. We carry every popular kind and weight—light, medium and heavy cottons, wools and part wools—and can meet every possible requirement.



Women's Vests—Medium or light weight, high neck, long sleeves; high neck short sleeves; Dutch neck short sleeves, 50c; extra size, 65c.

Women's Pants—Medium or light weight; knee or ankle length, 50c; extra size, 65c.

Women's Vests and Cotton Vests and Pants, \$1.00; extra size, \$1.25.

Women's Vests and Cotton Vests and Pants, \$1.50; extra size, \$1.75.

Women's Cotton Union Suits, in medium or light weight, all shapes, \$1.00; extra size, \$1.25.

Women's All-Wool Union Suits, \$3.00.

Women's Silk and Wool Union Suits, \$4.00.

Infants' Vests, cotton and wool, 39c.

Infants' Vests, cotton, 25c.

Infants' Vests, wool, 59c.

Children's Union Suits, in cotton and wool, \$1.00; extra size, \$1.25.

Children's Vests, in wool and cotton, small sizes, 50c; large, 50c; Pants, to match, in knee or ankle length, 50c and 59c.

Infants' Wool Bands, 25c.

Infants' Silk and Wool Bands, 50c.

### Extra Special

FOR BOYS—Broken lots of Gray Wool Underwear—Pants and drawers, sizes 24 to 34; Shirts, sizes 24 to 30. Regular 50c to 75c garments. Reduced to 35c.

FOR MISSES—White Wool Pants, broken sizes, were 75c and \$1.00. Reduced to 35c.

Second Floor.

## STOLEN CAR SOLD TO W. C. SAUNDERS

Philadelphia Man Traded It Here  
for House and Lot and  
\$150 in Cash.

### RICHMOND BUYER AMAZED

Promptly Agreed to Return It  
When Informed by Philadelphia Officer of Theft.

Detective-Sergeant William G. Gleason, of Philadelphia, arrived in Richmond yesterday to recover a big touring automobile alleged to have been stolen in that city by John J. Signor, who was arrested here last week and returned for trial. When he reached Philadelphia Signor is alleged to have confessed that he drove the automobile to Richmond and traded it to W. C. Saunders, of 705 West Grace Street, for a house and lot in Highland Park, valued at \$1,800, and \$150 in cash.

When seen yesterday by Gleason and Detective-Sergeant Willey, Mr. Saunders was amazed to learn that he had bought stolen property, and readily consented to return it. The Philadelphia officer assured him that he would be fully reimbursed. He will return to-day with the machine.

Signor is alleged to have stolen two cars, the police assert, and "pawed" in Philadelphia for \$250, and with that sum left town in the second machine. He was traced to Trenton, and from that point he came to Richmond. His presence here was discovered when his wife had furniture shipped from Philadelphia.

When first arrested Signor refused to tell what disposition he had made of the car. The police recovered the machine here in Philadelphia. After he had been taken back, he told of what he had done with it, which made it necessary for Gleason to make a second trip to this city.

### RAN OVER FIRE HOSE

Street Car Cuts It While Firemen Are Trying to Save Property.

About \$200 damage was caused by fire last night at 6:30 o'clock, when a street car cut across a room above the store of I. Levinson, 2500 Q Street, was upset. Firemen were handicapped in fighting the blaze when a trolley car ran over and crushed the hose stretched across Twenty-sixth and Q Streets.

Assistant Chief Ratto afterward said that this was the second time in the past few years that trolley cars had run over fire hoses. The first being fought, and added that there was no excuse for it. "An accident of this kind," he said, "is a serious one, and it is a pity that it should occur so often. The matter will be reported to the Virginia Railway and Power Company."

Yesterday morning at 8:30 o'clock a street car ran over a fire hose stretched across Twenty-sixth and Q Streets, where fire did \$50 damage to a negro lunchroom.

## COMPANY ORDERED TO HAVE ELECTION

Richmond Grays Will Name Two  
Officers to Fill Vacancies  
Caused by Resignation.

Company C, Richmond Grays' Battalion, First Infantry, has been ordered to assemble to-night in the temporary armory on Capitol Street for the purpose of electing two officers to fill vacancies caused by resignation. The positions are that of a first lieutenant and a second lieutenant.

The company has been short two officers for nearly six months. First Lieutenant R. N. Dashiell resigned shortly after the annual encampment in the summer of 1913, owing to his business, which interfered with the proper performance of military duties. While Second Lieutenant Frank S. Spatt resigned several weeks later to assist in the organization of a signal corps, of which he is captain.

There are a number of men in the command who will make good officers, although the company is not restricted in its choice. All vacancies must be filled by election, but as many non-commissioned officers do not desire to incur the expense which follows promotion, outside military men, in many cases graduates of the Virginia Military Institute or Virginia Polytechnic Institute, are chosen.

Company C is commanded by Captain Charles B. Coulburn, one of the most popular officers in the battalion. Owing to the lack of armorial facilities, the company is not up to its minimum strength, although it is recruiting steadily with a good class of men. The men recently formed a social club, which will be affiliated with the highest of the other three companies in the battalion, and when the new armory is occupied, all activities will be taken up and a number of social events given.

Major Price is making arrangements for the transfer of the four companies from the present quarters to the new armory, which will be occupied on February 10.

## RECEPTION FOR SOUTHWEST FOLK

New Governor to Receive Them  
at Mansion on Tuesday  
Afternoon.

Hundreds of Southwest Virginia Democrats are coming to Richmond next week to attend the inauguration of Governor-Elect Henry C. Stuart. While they are invited to the official public reception at the mansion on Monday night, they will be received by the new Governor on Tuesday afternoon between the hours of 4 and 6 o'clock. This hour was selected because of the fact that they will leave the city early in the evening, and as they are making such a long trip, Mr. Stuart was particularly anxious to show his appreciation.

Just how many will be in the party is not known, though it is probable that a special train will be secured to bring the Southwest friends to Richmond in ample time for the military parade and the inaugural ceremony on the south portico of the Capitol.

The reception on Monday night will be the first official function of the mansion after Mr. Stuart moves in. A series of dinners to members of the General Assembly and their wives will be given by Mr. and Mrs. Stuart during the session.

Mr. Stuart is now at work on his inaugural address, which will be read at the ceremony on Monday. The time required for its delivery will be twenty-five minutes. The program will be very severe weather, the program announced for the portico will be transferred to the hall of the House of Delegates.

The committee in charge of the inauguration program has about completed all details, and the military spectacle, with V. M. I. and V. P. I. cadets in line, will be witnessed by thousands of people from Richmond and other cities in Virginia.

Arrested for Stealing Chickens. Daniel Johnson, colored, was arrested yesterday by the police for entering the chicken house of Maggie Lee, 1119 North Second Street, and stealing two fowls. Henry Tribble, colored, was arrested by Patrolman J. J. Smith for the same charge of breaking into an outhouse of Meredith Williamson, of 400 Goddard Street, and stealing ten chickens.

## SCHOOL CHILDREN WRITING HISTORY

Pupils Working on Sketches  
Which Will Be Distributed  
at Big Convention.

Pupils of the sixth and seventh primary grades are writing a series of historical sketches for the University of Virginia, which, in pamphlet form, will be one of the features of the exhibit to be shown here in connection with the conference of the National Education Association, department of superintendency, which is being held at the school. The sketches will be distributed among the delegates. It will be a part of the exhibit of the Richmond public schools, which is being arranged for, and which will be located in the Administration Building, opposite the John Marshall High School.

The conference will be held here on February 23 to 28, inclusive, and will bring to this city hundreds of educators from all parts of the United States. Papers will be read, and a number of resolutions will be adopted. The University of Virginia, William and Mary College, Columbia University, have notified Chairman Saunders that they will attend. Among them will be three native Chinese students.

Chairman Saunders, of the local educational arrangements, has just received requests from the University of Virginia, William and Mary College, and the Hampton Normal and Agricultural School, that invitations be extended to their behalf to the conference to visit these institutions.

## USUAL STORY OF "UNLOADED" RIFLE

Mother Accidentally Wounds  
Son in Leg While Playing  
With .22-Calibre Gun.

C. H. Ellis, twenty years old, was accidentally shot in his right leg yesterday afternoon by his mother, who was playing with a .22-calibre rifle while standing on an upper back porch at their home, 629 South Fifth Street. It was a case of the proverbial "unloaded" weapon.

The young man was in the back yard engaged in chopping wood when his mother, the company's porch, who was playing with a .22-calibre rifle for a long while had found a resting place there, and all members of the household were confident that it was empty. Just how it exploded Mrs. Ellis could not explain. She was panicking at the moment, and when the new armory is occupied, all activities will be taken up and a number of social events given.

Major Price is making arrangements for the transfer of the four companies from the present quarters to the new armory, which will be occupied on February 10.

## HOME NEAR BON AIR OFFERED TO STATE

Directors Willing to Deed Entire Property if Provision Is Made for Girls.

### DIDN'T SEEK FINANCIAL AID

Bill Prepared Under Which Commission May Move Institution to Another County.

While the fact was not made public at the time, it became known yesterday that the board which controls the Virginia Home and Industrial School for Girls, near Bon Air, has formally offered to deed the entire plant and property to the State, without strings, provided the State agree to care for the inmates. This proposition was submitted to the Senate Finance Committee at an executive session early in the month. The appropriation bill reported by that committee did not contain any item for the support of the institution, and none was asked. It being understood then that the Commonwealth would probably take it over.

A bill has already been prepared for the appointment of a commission which shall act for the State. It will be introduced in the General Assembly this week.

Under its provisions the commission will have large discretionary powers. It must determine, for instance, whether the home is to remain in Chesterfield county, or whether it will be sold to the State, at a conservative estimate, and build elsewhere. The home tract contains 200 acres, fully developed, with sewerage and water.

When representatives of the board appeared before the Finance Committee, no statement was given out as to the nature of their requests, and it was assumed that they had asked for the larger appropriation. They made none. They simply offered the property to the State, with the one stipulation that the thirty-nine girls be cared for in a suitable institution. Richard Kennedy, president of the board, urged the commission not to give further help to the home, stating the reasons which actuated that plea. He recited many of the recent disturbances, and explained why the association of Bon Air was opposed to its retention near their community.

Recent Court Proceedings. The institution and its management are now under indictment on two counts in the Chesterfield Circuit Court, to wit: as a common nuisance and as a place of immoral conduct. The trial was docketed for the early part of this month, but pending action by the General Assembly the prosecution was suspended indefinitely.

Court proceedings against the home were brought on the charge of common nuisance, and the indictment contained four separate counts being returned by the special grand jury. The counts were: (1) That the home was a place of immoral conduct; (2) That the home was a place of common nuisance; (3) That the home was a place of immoral conduct; (4) That the home was a place of common nuisance.

The grand jury, while refusing to indict, made a number of pertinent recommendations in regard to the conduct of the institution, among them being the suggestion that the whole plant, which is supported by State funds, be turned over to the State as a reformatory for girls.

Objection to the home on the part of Bon Air citizens arose over the unsightly and noisy conditions of such a place. This was augmented by the frequent outbreaks of the inmates, who on several occasions engaged in rioting, and succeeded in driving officers of the law and other persons from the premises. Bon Air also resented the practice of sending the girls over the public highways without escort.

The board of directors of the school are Rev. George W. McDaniel, D. D., Rev. H. D. C. Maclean, D. D., Samuel P. Waddill and Robert Lecky, Jr. These officers were indicted on a charge of maintaining a public nuisance. The indictment was returned at the time, and H. M. Smith, Jr., and Carter offered to conduct the defense. There was no effort on the part of the prosecuting officers to proceed against the board of directors, but the whole object of the Commonwealth was to establish the fact that the institution was a common nuisance, and as such should be abated.

The residents of Bon Air and Chesterfield county in general are anxious to have the home moved to some remote place—providing Chesterfield is not selected. The school has several handsome brick buildings, and the surroundings are ideal. It is located more than a mile south of the village.

Richard Evelyn Byrd, who is against further appropriations for the institution, assisted Commonwealth's Attorney Haskins Hobson and William Marshall Justis in the court proceedings. The State now pays a per diem amount for each individual in the school, although the management is vested wholly in private hands. The Laurel Reformatory, a similar institution for boys, is supported in a like manner.

### READY TO SIGN CONTRACT

City Hopes to Open Virginia Hospital by February 15.

John Hirschberg, of the Administrative Board, sent last week to L. Z. Morris for his consideration a tentative contract under which the city will accept the loan of the Virginia Hospital from the Medical College of Virginia. Mr. Morris is chairman of the board of visitors of the college, and has authority to enter upon an agreement with the Administrative Board as to the terms under which the hospital will be operated by the city. The contract may be returned to the board to-day, when, if it comes unamended, it will be formally accepted and signed.

As the hospital is to be generally repaired and improved, the patients in the present City Hospital will not be moved until the new hospital has been made ready to receive them. Mr. Hirschberg hopes to have all the work done in time to move the patients by February 15. The old hospital will then be used exclusively as a poorhouse, a plan that has long been desired by the municipal authorities.

## Suits and Overcoats Which Sold Up to \$30 Reduced to \$16.00

It's the last week of the sale, and if you are at all interested you had better give it your attention to-day. The assortment still offers all sizes for all shapes.

### Gans-Rady Company

## ANNUAL ELECTION BY PAST MASTERS

Robert S. Crump Made President of Association in Virginia.

The annual meeting of the Past Masters' Association of Virginia, held in the Masonic Temple on Saturday night, was largely attended by members of the Masonic fraternity, who are or have been masters of lodges. This association is a lodge, as it may be called, composed only of Masons who have reached the chair in the East. Like the Grand Lodge of Virginia, its meetings are held only once a year, unless called gatherings are at other times with necessity.

The meeting was presided over by D. C. Kennedy. The address of the president was in the nature of an inspiring lecture, with the tenets of the order of Masonry for the theme, and was heard with close attention. The business was transacted in short order, winding up with the election and installation of officers for the ensuing year. The election resulted as follows: president, Robert S. Crump, past master of Lodge No. 40; vice-president, William A. James, of No. 18; secretary and treasurer, John B. Welsh, of No. 18; sergeant-at-arms, Herbert L. Huley, of No. 11. These officers were installed by Past Master and ex-President John R. Charlton.

When the meeting closed, the past masters marched to the banquet hall, where supper was served. President Kennedy presiding and acting as toastmaster. The speeches, that came along the usual after-dinner variety, in that they were not solely of the jovial and funmaking kind, but the speakers discussed in an earnest manner, with a man's grace and humor thrown in, the benevolent enterprises of the Masonic fraternity and the work that is ahead, dealing largely with the Masonic orphanage, the proposed old age home, and other institutions and other work dear to the hearts of Virginia Masons.

The speakers were Past Masters Wallace Blanka, of Petersburg; John R. Charlton, W. A. James, T. Christian, L. Z. Morris, F. T. Sutton, Augustin, Royall, Clyde H. Ratcliffe and W. W. Field, the representative in the House of Delegates from the counties of Madison and Greene.

## DEADLOCK OVER CHARTER CHANGE

Two Branches of Council Seem  
Hopelessly Divided on Department Transfers.

With the two branches of the City Council now at a deadlock over the proposed charter changes, there is some chance of a change of position on the part of the Board of Aldermen when it meets on February 10, for it has authoritatively stated that there may be enough votes then to swerve the Board to concurrence with the Council on the points now in dispute.

The measure over which there has been the most debate, and on which the two branches are the most hopelessly disagreed is that which would change the City Council to place the Police, Fire and Health Departments under the control of the Administrative Board, if such a change should ever in the future be deemed expedient. The opponents of this measure base their opposition chiefly on the fear that the employees of the three independent departments might be disorganized by the constant threat of changing their control. Morgan M. Mills has suggested that a compromise be effected by meeting the issue directly and asking the Legislature to give the control of these departments to the Administrative Board at once. This would meet the views of many who are now opposed to leaving the matter to the discretion of some future Council, and their votes would be sufficient to bring about the adoption of the measure.

Another point that has caused much dispute is Alderman Melton's provision, inserted by the Board of Aldermen, that any member of the Administrative Board be inhibited from being a candidate for any remunerative municipal office while a member of the board, or within one year after the expiration of his term. The Common Council voted last night to support this provision, but Mr. Melton will probably insist that the measure be retained in the charter changes when the Board meets again. If the Board of Aldermen fails of concurrence, the only recourse left is to ask for a committee on conference, and that can come only from the Aldermen. Otherwise the matter will become a dead issue, and there will be no chance for a change in the charter until 1916.

## CHURCH MUST HAVE NEW VIEWPOINT

Can Best Keep in Touch With  
Public Affairs Through the  
Pulpit.

Bringing the pulpit closer to politics, the Rev. W. Russell Bowie, rector of St. Paul's Episcopal Church, said last night that the church must have a new viewpoint, and that as the ideal of the life of Jesus Christ is translated in terms of brotherly service, so will the church come closer to the hearts of the people.

"The church must relate itself to public matters and to public service, else they will be subjected to stronger influences from the outside and go beyond the influence of a passive and acquiescent church," he said. "The church must relate itself to matters of commerce and trade, and to material things if it would carry into effect the philosophy and teachings of Christ. 'Politics are not sordid because we think them so. Government and legislation are great and wonderful things, the expression of the people's will, and if the church stands apart it will let them drift into the hands of the sordid, and let them go down into the depths of degradation, which is a foolish thing to do. The church should keep in touch with public affairs through the pulpit."

"What is it that keeps things pure? Movement, freedom and service. The gospel of Jesus Christ is kept pure, is kept from going stale, by running through new channels and touching new things. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the methods of such organizations are not acceptable to the church. But we are on the right track to-day. The church is established to interpret the social conscience by bringing high ideals and high ideas to bear on social things. And what are our ideals valued at, what are they worth, unless we make them real? The church must move as a foray party, but as an army of patience. But it ought not to ally itself with reform organizations too quickly, because often the